



غفو و درگزر کی فضیلت

Excellence in Forgiving & Tolerance

And an Important Madani Will



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Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat,

the founder of Dawat-e-Islami Hadrat Allamah Maulana

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مکتبۃ الدینہ
Dawat-e-Islami

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before studying a religious book or Islamic lesson, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will remember whatever you study:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yâ Allah *عَزَّوَجَلَّ*! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, Vol. 1, pp. 40)

Note: Recite Şalât-‘Alan-Nabî once before and after the Du’â.

عَفْوِ دَرگَزَر کی فضیلت مع ایک اہم مَدَنی وَصِیّت

Excellence in Forgiving & Tolerance *and an Important Madani Will*

This booklet was written by Shaykh-e-Tarīqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ in Urdu. The Translation Majlis has translated this booklet into English. If you find any mistake(s) in the translation or composing, please inform the Majlis on the following postal or email address with the intention of earning reward [Šawāb].

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Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ة / ه / و	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	اَ	A/a
ح	H/h	ع	اَ	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	وِ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اَ	Ā/ā
ر	R/r	گ	G/g		

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Excellence in Forgiving & Tolerance *and an Important Madani Will*

Despite Satan's utmost efforts, to deviate you from reading this booklet, read it completely. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. You will feel anxious inclinations in your heart to attain [the narrated] benefits.

Virtue of reciting Ṣalāt-‘Alan-Nabī ﷺ

Blessed narration of the Sultan of Makkah and Madīnah
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: “O’ People! Indeed, the person to receive quick relief from anxiety and accountability on the Day of Judgment [Qiyāmah] will be the one who would have recited Durūd upon me in abundance, in this world.” (*Musnad Firdaus, Vol. 5, pp. 375, Ḥadiṣ 8210*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madanī Prophet's forgiveness

Ḥaḍrat Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, “Once I was walking alongside the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ while he was wearing a Najrānī shawl¹ with thick, rough edges. Suddenly a Bedouin got hold of the shawl and pulled it with such a violent jerk that it left a bruise on the blessed neck of the Sultan of the World, the Beloved of Rab of the Worlds صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Thereafter he said, “Order that I be given a share from the wealth, that Allah عَزَّوَجَلَّ has given under your custody.” The Mercy for the Universes صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ turned his attention towards him and smiled and ordered that he be given some wealth.” (*Ṣaḥīḥ Bukhārī*, Vol. 2, pp. 359, Ḥadīṣ 3149)

*Ĥar khaṭā par mayrī chashm poshī, ĥar ṭalab par ‘aṭāoon kī bārish
Mujĥ gunāĥgār par kis qadar ĥayn maĥrbān Tājdār-e Madīnaĥ*

*Mistakes concealed, every request granted
Āqa is even gracious, to a servant so derailed*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you notice how our Madanī Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ treated the Bedouin? O devotees of Muṣṭafā! No matter how hard others may tease you or hurt your feelings, just forgive them and try to treat them with utmost love and tolerance.

1 A shawl typical of the Najrān region, southwestern parts of present-day Saudi Arabia.

Three reasons for easy accountability

Ḥaḍrat Sayyidunā Abū Ḥurāirah رضي الله تعالى عنه has narrated, “The Most Beloved Prophet صلى الله تعالى عليه وآله وسلم said, ‘Whoever has three things, Allah عز وجل will take his account with ease and will enter him in Paradise (with His Mercy.)’ Then the Companions رضي الله تعالى عنهم asked, ‘O Prophet of Allah! What are those things?’ He (صلى الله تعالى عليه وآله وسلم) replied:

1. Endow those who deprive you.
2. Mend relations with those who try to break off ties with you; and
3. Forgive those who are unjust towards you.” (*Mu’jam Awsaṭ, Vol. 4, pp. 18, Ḥaḍīṣ 5064*)

Palace in Paradise

Ḥaḍrat Sayyidunā Ubāi bin Ka’ab رضي الله تعالى عنه has narrated that the Most Dignified Prophet صلى الله تعالى عليه وآله وسلم said, “Whoever prefers that a palace be built for him in Paradise, should forgive the person who is unjust with him, and give to the one who deprives him and mend relations with the one who tries to break ties with him.” (*Al-Mustadrak, Vol. 3, pp. 12, Ḥaḍīṣ 3215*)

Honour is enhanced by forgiving

The Mercy for the Universes, the Final Prophet صلى الله تعالى عليه وآله وسلم said, “Charity does not lessen the wealth and if a person forgives

someone's mistake, than Almighty Allah ﷺ increases his (i.e. the forgiver's) honour and respect. Whoever adopts humbleness for Allah ﷺ, Allah ﷺ elevates his ranks." (*Ṣaḥīḥ Muslim*, pp. 1397, Ḥadiṣ 2588)

Who is the most dignified?

Ḥaḍrat Sayyidunā Mūsā عَلَى تَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام said, "O Allah ﷺ, the Exalted! Who is the most dignified one before you?" Allah ﷺ replied, "One who forgives despite having the ability to take revenge." (*Shu'abul Imān*, Vol. 6, pp. 319, Ḥadiṣ 8327)

Whoever does not forgive is not forgiven

Companion Sayyidunā Jarīr رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Most Eminent Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whoever is not merciful to others, will not receive mercy; whoever does not forgive, will not be forgiven." (*Musnad Imām Aḥmad*, Vol. 7, pp. 71, Ḥadiṣ 19264)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Best manners of this world & the Hereafter...

Sayyidunā 'Uqbāḥ bin 'Amir رَضِيَ اللَّهُ تَعَالَى عَنْهُ said that he had the honour to meet the Sultan of both worlds, the Dignified Prophet, the Beloved of Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he rushed to hold his صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed hand. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also held his hand and said, "'Uqbāḥ! The best manners of the

world and the Hereafter are that you associate with those who disassociate with you, and forgive those who do injustices to you and whoever wishes for an extended life and abundance of sustenance should treat his relatives with kindness.” (*Al-Mustadrak*, Vol. 5, pp. 224, Ḥadiṣ 7367)

Forgive and be forgiven

The Sultan of the Refulgent Madīnah-tul-Munawwarah, the Holy Prophet ﷺ said, “Have mercy on others and you will be showered with mercy and adopt forgiveness and Allah عَزَّوَجَلَّ will forgive you.” (*Musnad Imām Aḥmad*, Vol. 2, pp. 682, Ḥadiṣ 7062)

Ĥam nay khaṭā mayn na kī, tum nay ‘aṭā mayn na kī
Koī kamī Sarwarā, tum pay karoṛon Durūd

Beloved Prophet! We have excelled only in sin;
Yet you have never turned us away
Thousand of salutations upon you!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Forgiver granted forgiveness without accountability

Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Sultan of Madīnah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “It will be announced on the Day of Judgment, ‘Whoever has their reward with Allah’s mercy let them stand up and enter Paradise.’ It will be asked, ‘Who has

this reward? The announcer will reply, ‘For them who forgive.’ Then thousands of people will stand up and enter Paradise, without any accountability.” (*Mu’jam Awsaṭ, Vol. 1, pp. 542, Ḥadiṣ 1998*)

Forgave the person, who tried to assault

On page 604 of “Sirat-e Muṣṭafā” [the 862-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: Once during journey, the Eminent and Respected Prophet ﷺ was asleep. Meanwhile, Ghawraṣ bin Ḥārīṣ seized his sword and took it out of the sheath, with intent to kill him. When the Prophet ﷺ woke up, Ghawraṣ asked, ‘O Muḥammad! Who will save you from me?’ “Allah عَزَّوَجَلَّ” replied the Holy Prophet ﷺ. Upon hearing the voice of Prophethood, he was aghast and the sword dropped from his hand. The Holy Prophet ﷺ seized the sword and asked, “Now who will save you from me?” Ghawraṣ pleadingly implored and requested for his life. The Holy Prophet ﷺ let him go and forgave him. When Ghawraṣ returned to his tribe, he told them that he had returned from a person who is the best amongst whole of mankind. (*Ash-Shifā, Vol. 1, pp. 106*)

Salām us par kay jis nay khūn kay piyāsaun ko qabāyn dī

Salām us par kay jis nay gālīyān sun kar du’āyān dī

*Salutes for the one who forgave those,
who intended to take his life;*

*Greetings for the one who replied to curses,
with gracious prayers for their tribe*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Prayer of guidance for the oppressors

During Ghazwah¹-e-Uḥud, one of the blessed tooth of the Sultan of Madīnah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, was martyred [broken] and his face was also wounded, but the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said nothing to them except: اَللّٰهُمَّ اهْدِ قَوْمِيْ فَاتَّهَمُوْا لَا يَعْصُوْنَ (i.e. O Allah عَزَّوَجَلَّ guide my people, for they are unaware of me”). (*Ash-Shifā*, Vol. 1, pp. 105)

Soyā kiy-ay nābkār banday;

Royā kiy-ay zār zār Āqā

The wicked kept sleeping;

While the Exalted Prophet kept weeping

Pardoned the magician

Labīd bin A’sam casted a magical spell on the Respected and Revered Prophet, but the Mercy for the Universe صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not take any revenge from him. Further, he also pardoned the Jew who had poisoned him. (*Al Mawāhib-ul-Ladunniyah lil-Qasṭalānī*, Vol. 2, pp. 91, *Dar-rul-Kutub Ilmīyah, Beirut*)

¹ Ghazwah is an Arabic term which refers to a battle in which the Holy Prophet ﷺ personally participated.

Esteem of the Blessed Prophet ﷺ

The mother of the believers, Sayyīdatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا said that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would neither utter foul language out of habit, nor would he do it as a formality. Neither was he amongst the people who holler in the marketplace, nor would he return an evil act with evil. He would rather forgive and tolerate.” (*Jāmi’ Tirmizī, Vol. 3, pp. 409, Ḥadīṣ 2023*)

Forgive them seventy times daily

A person came into the court of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, “O Prophet! How often should we forgive our servants?” The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent. He iterated again, and the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent. When asked for the third time, then the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Seventy times a day.” (*Jāmi’ Tirmizī, Vol. 3, pp. 381, Ḥadīṣ 1956*)

The renowned commentator of the Quran, Muftī Aḥmad Yār Khan Na’īmī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has commented on this Ḥadīṣ, ‘In the Arabic language, the number seventy implies several times or in abundance. Thus, the narration implies that they should be forgiven several times every day. However, one should remember that they should be forgiven only in those situations when their mistakes are unintentional, or their mistakes damage only the personal property of the employer. They should not be forgiven when they make mistakes out of the wickedness of their character, or when their mistakes are detrimental to Islam, public assets or national interest.” (*Mirāt-ul Manājīḥ, Vol. 5, pp. 170*)

Tolerance of ‘Alā-Ḥaḍrat upon receiving abusive letters

If only we could develop a passion to abandon anger for our own ego like our pious predecessors who displayed tolerance towards others despite their grave injustices. In this context, it is narrated in ‘Ḥayāt-e-‘Alā-Ḥaḍrat’ that once, mail was presented to my master, ‘Alā-Ḥaḍrat, Imām of Aḥl-us-Sunnāḥ, Maulānā, Ash-Shaḥ Imām Aḥmad Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and it had a few letters which were filled with profanities. His devotees were fired up and wanted to file a suit against the people who had mailed those letters. Imām of Aḥl-us-Sunnāḥ, Maulānā, Ash-Shaḥ Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَةُ الرَّحْمَن told them to first distribute gifts amongst those who sent letters of praise only then file a suit against those who wrote those indecent letters.” (*Ḥayāt-e-A’lā Ḥaḍrat, Vol. 1, pp. 143*)

Thereby implying that if you do not reward those individuals who praise you, then why do you want to take revenge from the people who have wronged you?

*Aḥmad Razā kā tāzāḥ gulistān ḥay āj bhī
Khurshīd-e-‘ilm un kā darakhshān ḥay āj bhī*

*The Garden of Aḥmad Razā¹ is still blooming;
Light of his knowledge, steadily gleaming*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ i.e. Imām of Aḥl-us-Sunnāḥ, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

An important Madanī will

Dear Islamic brothers! As I write this, I am almost sixty years old. Death is gradually approaching. Who knows when my eyes will close forever? I implore from the Merciful Allah عَزَّوَجَلَّ the protection of my faith; peace and tranquillity at the time of my death, in the grave and on the Day of Judgment. Further, I ask for my deliverance without any accountability on the Day of Judgment and an abode in Jannat-ul Firdaus, the loftiest level of Paradise, in the neighbourhood of my Madanī Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I have seen various difficulties of this world in my brief life; plenty of ostentations and lack of genuineness; plenty of flattering and lack of loyalty. Just imagine the magnitude of someone's betrayal, that he kicks out his own parents from his house, over a minute issue, or an act of dislike, and forgets the millions of favours and acts of kindness of his own parents. Alas! Satan, the outcast, has messed up the minds and hearts of the people but still, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ millions of Muslims have joined Dawat-e-Islami.

As is typical of every [large, religious] organization that people come and go likewise I have seen some get discontented and then they have distanced themselves from this Madanī environment. Afterwards, their irregularities in Islamic practises have also surfaced. Some such discontented Islamic brothers have also formed their own separate "group". Some have said things against me, have written against me and have opposed the decisions of the Central Shūrā [Markazī Majlis-e Shūrā] of Dawat-e-Islami.

I have served a good part of my life in organizational [volunteer] work therefore, in the light of my experiences I present my Madanī will before all the Islamic brothers and Islamic sisters, for the sole purpose of the betterment of the Hereafter:

Please remember one thing and hold on to it tightly that as long as I am alive and even after my death, once you have joined Dawat-e-Islami, do not start a “parallel group” with a different identity (e.g. other than green turban-cloth etc.) and/or a different pattern of work. Even though, you initiate some activities to enhance our religious work, it would be highly unlikely for you to safeguard yourself from backbiting, libel, having bad opinions of others, disheartening others, having enmity towards fellow Muslims, and nursing mutual hatred etc. Not only you, but many other Muslims may also fall prey to these grave sins.

If anyone considers that he has yielded enormous service for the religion by formulating a separate group then, I would like him to also consider if he divulged in backbiting, calumny or other such portent sins. If not, then kudos to him. In addition, if he was entangled in these sins then he should ask from his own conscience whether his Mustahab [Virtuous Commendable Acts] carry greater weight or does backbiting and other such sins carry a heavier burden, in the Hereafter? If the heart is fearful of Allāh, the person has benefited by his knowledge and his conscience is alive then his answer will be that only one sinful backbiting phrase uttered is heavier than all his lifetime’s Mustahab [Virtuous Commendable Acts], as there is no accountability for avoiding Mustahab deeds but backbiting

could lead to punishment in the Hereafter. Thus, it can be concluded that by forming a separate group after joining Dawat-e-Islami, the element of loss **مِنْ حَيْثُ الْمَجْمُوع** (i.e. collectively overpowers) has overwhelmed the benefits whether you are debarred by the organization or withdrew by yourself.

Important Excerpts from Fatawā-e-Razāwiyyah

Realistically speaking, performance of any religious work, which is neither Fard, Wājib nor Sunnat-e-Mūakkadah and its performance nurses hatred among Muslim, than it is better to abandon it even though it is a Mustahab. To bring awareness regarding the significance of Muslim unity, at one place my master, ‘Alā-Ḥaḍrat, [Imām Aḥmad Razā Khān] **رَحْمَةُ اللهِ عَلَيْهِ** has narrated:

“In order to please the hearts of the people and to unite the Muslims it is permissible for one to avoid the Mustahab so that the people do not despise him and thus hatred among people may be avoided. As the merciful and compassionate Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** preserved the construction of the Ka’bah, along the pattern of the Quraish, so that the newly converts to Islam may not face any misconceptions.” (*Fatawā Raḍawīyyah (Jadīd)*, pp. 680, vol. 7)

Further, it is ordered to avoid Mustahab when it engenders hatred amongst Muslims. My master, ‘Alā-Ḥaḍrat [Imām Aḥmad Razā Khān] **رَحْمَةُ اللهِ عَلَيْهِ** stated a Madanī principle to establish love and tolerance amongst the Muslims: Value the

Further, it is ordered to avoid Mustahab when it engenders hatred amongst Muslims. My master, ‘Alā-Ḥaḍrat [Imām Aḥmad Razā Khān] رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated a Madanī principle to establish love and tolerance amongst the Muslims: Value the dislike of the people over adopting Mustahab. Strive your utmost to avoid dissension and discord [Fitnah], hurting others, causing grief, and engendering hatred and malice. [This rule does not refer to giving up the Farḍ, the Wājib and the Sunnah, whether they are emphasized or not]. (*Fatāwā Raḍawīyyah (Jad īd)*, Vol. 4, pp. 528)

Furthermore, my master, ‘Alā-Ḥaḍrat [Imām Aḥmad Razā Khān] رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated one of the rules of Islamic jurisprudence: **دَرْءُ الْمَفَاسِدِ أَهَمُّ مِنْ جَلْبِ الْمَصَالِحِ** i.e. “It is vital to remove the causes of evil than attaining good.” (*Fatāwā Raḍawīyyah (Jad īd)*, Vol. 9, pp. 551)

One who changed the identity!

The rest of those who has parted from Dawat-e-Islami’s identity [the green turban-cloth etc.] and without agreement of Islamic jurisprudence do not oppose Dawat-e-Islami and are rendering religious services without indulging in backbiting and calumny, may Allah Almighty عَزَّوَجَلَّ accept their righteous endeavours. On the other hand, those individuals who have given up Dawat-e-Islami’s identity and have formed separate “groups”, and oppose Dawat-e-Islami, without any lawful reason, they try to weaken this Madanī movement of spreading the call to righteousness.

For their cause, their weapons are backbiting, calumny, libel, ill suspicion, fault finding, slandering, laying accusation, negative propaganda and tale-bearing and they presume it as a great service to our religion. They should get a hold of themselves. This is not the service of religion but awful acts which fill the Book of Deeds with sins.

Likewise, whoever still maintains Dawat-e-Islami's identity, but still opposes Dawat-e-Islami, without any permission under Islamic law, and nurtures hatred in the hearts of Muslims, he in turn tries to damage the reputation and methodology of Dawat-e-Islami; such acts are impermissible under Islamic law.

Slandering is Ḥarām

It is often observed that if one opposes someone then he tries his level best to split hairs trying to find faults and then diligently propagates their shortcomings and faults (except those whom Allah عَزَّوَجَلَّ protects). When they were at good terms then it was as if the other's sweat smelled like a fragrance and now that they have a rift between them, even their perfume has a disgusting odour.

Remember! Revealing the faults and shortcomings of any preacher, especially of any Sunni scholar, without any appropriate Islamic reason, to others is very detrimental for the propagation of Islamic teachings and for spreading invitations to righteousness. Such negative propaganda could result in the punishment in the

Hereafter. My master, ‘Alā-Ḥaḍrat Imām of Aḥl-us-Sunnāḥ, Maulānā, Ash-Shah Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated in Fatāwā Razaviyyāḥ: “And unfortunately if any Sunni Muslim makes a mistake, then it is Wājib to conceal it, otherwise people will, Allah عَزَّوَجَلَّ forbid, not stay devoted to them and in turn whatever benefit was being derived from their speeches and writings, for the service of Islam and Sunnāḥ, would be disrupted. Allah عَزَّوَجَلَّ forbid, publicity and publication of these mistakes and shortcomings will tantamount to slander and slandering is Ḥarām. Allah عَزَّوَجَلَّ has said in the Glorious Quran:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ
عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ

“Those who desire that scandal should spread among the Muslims, for them is the painful torment in this world and the Hereafter.”

[Kanz-ul-Īmān (Translation of Quran)] (Sūrah Nūr, Juz 18, Āyah 19)

(Fatāwā Raḍawiyyah (Jad īd), Vol. 29, pp. 594)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Fulfilling all the requirements of reconciliation for those who have departed from Dawat-e-Islami

Whoever has departed from Dawat-e-Islami, if he is displeased with me, or with the Markazī Majlis-e Shūrā [Central Advisory

Body], if I have hurt their feelings or compromised their right in any way, I offer them my humblest apology. My sons, Nigrān-e-Shūrā and the members of the Markazī Majlis-e Shūrā are all seeking for forgiveness as well. I plead you to forgive them and me, for the sake of Almighty Allah ﷺ and His Distinguished Prophet ﷺ. With the intent to please Allah ﷻ and His Prophet ﷺ we all have pardoned all those who have violated our rights. Further, I welcome them back, with open arms, all those individuals who have formed their own groups and organizations, either because they were dissatisfied with someone, or because of disagreements with the organization. I invite all of them, open-heartedly, to reconcile up with me for the sake of the Allah ﷻ and His Prophet ﷺ. With the intent to seek the pleasure of Allah ﷻ I am ready to reconcile, unconditionally, with every discontented Muslim brother. Yes, those individuals who want to rectify organizational matters of disagreement through dialogue, our doors are wide open for them as well. Please contact us, at the earliest, and arrange to sit and talk with the Central Shūrā. If you direct, and if it is possible, I will also join the discussion to settle your concerns and differences. Come and join us! Let's all get united and with the mercy of Allah ﷻ and the benevolent gaze of His Prophet ﷺ, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, we will jointly render Madanī services for our religion and crush the evil plans of Satan along the way.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

If you don't wish to work with Dawat-e-Islami then...

If any disgruntled Islamic brother does not wish to partake in any righteous Madanī activities orchestrated by Dawat-e-Islami then he should at least forgo the disagreements and grant us forgiveness; and inform us, to earn the reward of pleasing a fellow Muslim. In this way, we can eliminate our grudges and come closer and in turn disgrace the plans of Satan and earn the reward of tolerance. Once again I implore you to grant us your forgiveness, for the sake of these words of the Sultan of Makkah and Madinah, the Beloved and Chosen Prophet of Allah ﷺ, as narrated in a Ḥadiṣ: “Whoever accepts the apology of a Muslim brother [without any exception from Islamic law] when the other seeks an excuse, will get to go to the pond of Kawṣar¹.” (*Mu’jam Awsaṭ, Vol. 4, pp. 376, Ḥadiṣ 6295*)

Also remember, that posing inappropriate requirements like saying that [Amīr-e-Aḥl-e-Sunnat, Muḥammad Ilyas ‘Aṭṭār Qādirī Razavī رحمۃ اللہ علیہ] should come himself to meet with us; and if he cannot meet with us then at least he should send Nigrān-e-Shūrā, or any member of the Central Shūrā; could lead to suspicions that they just are trying to put off the reconciliation process. When we have taken the first step towards reconciliation, by writing this apology then there

¹ Pond of Kawṣar or Hawḍ-e- Kawṣar is the pond where Prophet of Allah will give water to the thirsty on the Day of Judgment. Kawṣar literally means abundance.

should be no hindrances for the sincere hearted individuals. Every discontented Islamic brother should step up and reunite, to please Allah ﷺ. If you do not wish to come and meet with us, at least contact any member of the Markazī Majlis-e-Shūrā over the phone.

Allah karay dil mayn utār jāey mayrī bāt

My talk makes a place in the heart; May Allah ﷺ make it so

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

O Allah ﷺ! Be my witness

O Allah ﷺ! Be my witness that I have publicized my invitation for reconciliation to my discontented Islamic brothers. My Allah ﷺ, put mercy in their hearts, that they may grant me forgiveness and reconcile their difference with me. O Allah ﷺ! You are Well-Aware of the state of my heart, as I seek to reconcile with them; my sole purpose is the betterment of my Hereafter.

Prior to my death, I want to bring around all my discontented Muslims and make reconciliation with them, just for Your sake; O Allah ﷺ! I am apprehensive of Your secret Divine Decree; my Beloved Allah ﷺ, please never be displeased with me. O my Honourable Allah ﷺ! I pray that my faith never leaves me, even for a millionth of a second. O Allah Almighty ﷺ! Forgive me, without any accountability, along with all the

discontented Islamic brothers and all the people associated with Dawat-e-Islami. O Allah **عَزَّوَجَلَّ**! Forgive the whole Muslim Ummah for the sake of Your Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. O my Lord **عَزَّوَجَلَّ**! Bring unity in our rows and endow us with mutual understanding. Please confer upon us the strength to serve your religion collectively, with sincerity and true devotion.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sunnatayn ‘ām karayn dīn ka ham kām karayn

Nayk ban jāey musalmān Madīnay wālay

*O Prophet! May we propagate the Sunnah ways
Attain righteousness, and activate the Islamic traits*

Declaration of war against backbiting

Alas! ‘Backbiting’ has enslaved the majority of the Muslim population. Through backbiting, Satan is aggressively dragging people towards Hellfire. Be aware! Declare war against backbiting and then stay well grounded at your forts. Those who have committed backbiting must repent and get busy in seeking forgiveness. Make a firm determination: “Neither will we backbite nor will we listen to it!” **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**

Alas! Backbiting is eating into the very fabric of the Madanī environment like a moth. Therefore, I urge all the responsible Madanī brothers and sisters, in the course of this war against

backbiting, please keep on locking shut, all the doors that could lead to backbiting. Whoever has parted with the Madanī environment under your responsibility, please try to recall 112 times if they ever slandered you and in retaliation, you might have caused them any grief or they might have gotten disheartened by your backbiting and that might have caused them to distance themselves from the righteous Madanī environment. If any of these circumstances hold true, then with righteous intent at heart, and to seek the pleasure of Allah Almighty عَزَّوَجَلَّ, immediately beg and plead to them for their pardon, preferably with tears [of remorse] strolling down your cheeks. Do not ask them to come to you, but my dire wish is that you would go pay them a visit and try to convince them to rectify their reasons of discontent and beg for their pardon.

Moreover, regarding the Islamic brothers who have departed from Dawat-e-Islami, I would suggest you to persuade them, to beg and plead with them, and somehow bring them back to the righteous Madanī environment of Dawat-e-Islami and engage their services in the propagation of Sunnah.

(Those individuals who do not have any official responsibility in the organization, they can also participate in this reconciliation effort but do not touch those individuals who have been officially debarred from Dawat-e-Islami. In their case follow the decisions of the appropriate members of Dawat-e-Islami).

Āey khāṣa-e-khāṣan-e-Rusul, waqt-e du'ā hay
Ummat paḥ tayrī āa kay, 'ajab waqt paṛā hay
Choiaun mayn aṭā'at hay, naḥ shafqat hay baṛaun mayn
Piyāraun mayn maḥabbat hay, na yāraun mayn wafā hay
Jo kuch hayn woh sab, apnay hī ḥathon kay hayn kartūt
Shikwaḥ hay zamānay kā, naḥ qismat kā gilaḥ hay
Daykhayn hayn yehḥ din apnī hī ghaḥlat kī badolat
Sach hay kay buray kām kā anjām burā hay
Ḥam nayk hayn yā bad pḥir ākhir hayn tumḥāray
Nisbat baḥut achī hay magar ḥāl burā hay
Tadbīr sanbḥal nay kī hamārī nahīn koī
Ḥān aik du'ā tayrī kay maqbūl-e-Khudā hay

Prophet, it's time to make a special supplication
As turmoil's and hardships engulf your Ummaḥ
Youth don't respect; adults without affection
Friends devoid of loyalty; love has no association
This has come to pass, because of our wrongful action
No blame on the time or destiny, we have earned our affliction
Either pious or not, we have your association
Marvellous alliance, but a rotten condition
No recourse in sight, only relying on your supplication
For surely your pleas are accepted, without exception

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

I forgive Ilyās Qādirī

To all the Islamic brothers and all Islamic sisters I humbly plead you to forgive me if I have slandered you, laid allegations upon you; if I have been harsh with my words or have brought any kind of grief or pain to your heart in any way. Pardon me and forgive me all the rights; imagine that I have violated the biggest human right possible, down to the smallest right you might have upon me, pardon them all and earn immense virtues. With my palms together, I humbly implore and present to you my Madanī request that, with a sincere heart say at least once, “Yā Allah عَزَّوَجَلَّ! I forgive Ilyās Qādirī Razavī”.

Madanī pleas to the creditors

If I owe any debts or if I temporarily borrowed anything from them and did not return it, then please contact Nigrān-e-Shūrā of Dawat-e-Islami or my two sons. If you do not wish to get back your property then, for the pleasure of Allah عَزَّوَجَلَّ, grant me forgiveness and amass immense virtuous rewards. Whoever owes me any money; I hereby forgive them all my personal loans. Yā Allah عَزَّوَجَلَّ:

*Tū bay ḥisāb bakhsh kay ḥayn bay ḥisāb jurm,
Daytā ḥūn waṣṭaḥ tujḥay Shāḥ-e-Ḥijāz, kā*

*Grant a pardon without a trial as the list of offences is extensive
I seek my acquittal for the sake of King of Makkah & Madīnah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A mute girl spoke up

Dear Islamic brothers, in order to rid yourself from the habit of listening to backbiting, and to develop a habit of offering Ṣalāh and practicing the Sunnah keep yourself attached to the righteous Madanī environment of Dawat-e-Islami. Attend the weekly Sunnah-inspiring Ijtimā' regularly and travel in the Madanī Qāfilah with the devotees of the Prophet, to learn the Sunnah. To prosper in this life and to be successful in the Hereafter adopt your deeds in accordance with the Madanī In'āmāt questionnaire. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami within the first ten days of each Madanī [Islamic] month. In order to entice you to attend the weekly Sunnah-inspiring Ijtimā' let me present to you a Madanī marvel of Dawat-e-Islami:

Unexpectedly, an Islamic sister from a village in the district of Khūshāb (Pakistan) went dumb and lost her voice. All local treatments were in vain so she was transferred to Bāb-ul-

‘Madīnah, Karachi (Pakistan). The treatments there were not having any effect either. Six months had passed in that condition. Then, she was privileged to attend the Islamic sister’s weekly Sunnah-inspiring Ijtimā’, which starts at 2:30 pm every Sunday, in the basement of Dawat-e-Islami’s Global Madanī Markaz, Faizān-e-Madīnah. There an Islamic sister, through her individual efforts, inspired her to attend twelve consecutive Ijtimā’s. Consequently, while attending the weekly congregations in sequence, on 8th of Ramaḍān 1430 A.H. it was her sixth Ijtimā’. Towards the end of that Ijtimā’, during the recitation of the Ṣalāt-o-Salām, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, she suddenly spoke up!

Ḥaḍrat-e-Shabbīr-o-Shabbar kay tufaīl

Ṭāl ḥar āfat aey Nānā-e-Ḥussāīn

*On behalf of the Grandsons, ward off calamities and pain
O Grandfather of Ḥussāīn*

صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِیْب